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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

THE INDIANS OF THE U. S.—No. V.

Among people of habits so wild and irregular as those of our Indians, we cannot expect to find any definite and well concerted political system. But some form of government is necessary to the existence of even a savage community. Among the northern tribes of the United States the mode of government leaned towards Republicanism; at the South it seems to have partaken more of the nature of Monarchy. In almost all the tribes there appears to be a sort of royal family, some member of which is regarded as chief upon all ordinary occasions. The order of succession was singular. For example, in one of the Southern nations, though no woman was allowed to reign, the succession was always in the female line: that is, the children of the reigning king would not succeed, but either another son of his mother's, or a son of one of his sisters; and after that all those mothers were of the royal line. The reason they gave for this was, that in questions relating to royal descent it was comparatively easy to ascertain for a certainty who a man's mother was; but often difficult to pitch upon his real father.

Besides these ordinary chiefs, upon every extraordinary emergency, some one calculated for that particular occasion was selected, and upon him the authority devolved, until the cause which called him to office ceased, and then it reverted back to the ordinary chiefs.

For example, some member of a tribe is murdered. A council is called, and if war is decided upon, some one distinguished for his courage and martial prowess, generally a relative of the deceased, steps forward in his war dress and begins his war song. Those who chose to follow, fall in with him and he becomes their chief till the death of their brother is avenged. Should one unqualified for the undertaking offer himself as leader, he would be obliged to desist for want of followers, for none would join him. But upon such occasions not a word of solicitation or refusal is uttered on either side. There is no electioneering, no clamour. Every thing is conducted with the decorum and dignity becoming the subject.

But the authority of none of these chiefs, whether hereditary or occasional, goes farther than mere advice and superintendence. Government is administered wholly by influence; not at all by coercion. Upon no question of importance will any individual, however dignified his rank, or great his influence, hazard an opinion, till the great council has been called and the subject deliberately discussed and fairly decided.

Each tribe is independent of all the others; and is also divided into separate clans, which are often named after some animal or some natural object which is the symbol of the clan. Among the Ojagies there are seven clans, denominated Buffalo, Elk, Deer, Bear, Eagle, Fish, and Amphibious.

Among the Shawanese there are four: The Piqua, the Mequaque, the Kickapoke, and the Chillicothe. Piqua is said to signify a man risen from the ashes, and a very ingenious account of the Indian tradition respecting the origin of the clan, and the derivation of its name, has been given in one of the recent numbers of the United States Literary Gazette. KATHARIS.

For the Boston Recorder and Telegraph.

STRUCTURES ON THE RELIGIOUS CHARACTER OF THE AGE—No. I.

I have somewhat against thee because thou hast left thy first love. Rev. 2. 4.

It is somewhat observable, that young converts, who manifest great love to Christ and his cause, and who confess themselves happy in the enjoyment of religion, are often admonished by older Christians: That it will not always be so; that darkness will by and by succeed to their light, doubts to their confidence, temptations to their joys, weeping to their exultations, and an absent Saviour to that constant presence of their Lord, which they now enjoy. And so it turns out. These predictions are all realized. And he, on whom the burden of such prophecy rests, submits to his doom as unavoidable, never strives to rise, and in his turn becomes a like prophet unto others, when similar occasions present. And thus the regenerated children of God are in succession borne down the same current, and their highest and best religious affections swallowed up and drowned in the same vortex of temptation and unbelief.

We are indeed sufficiently certified that the Christian life is a warfare, that temptations and conflicts await the follower of Christ in every stage of his progress from earth to heaven. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But, to meet these formidable assailants, the Christian is furnished with "the whole armour of God," with "the girdle of truth," "the breast-plate of righteousness," "the preparation of the Gospel of peace," "the shield of faith," "the helmet of salvation," and "the sword of the Spirit," together with "all prayer and watchfulness by the Spirit." God has not left his people without a remedy for every evil, an instrument of victory over every foe.

And when I compare the rebuke of the Saviour to the church of Ephesus: "I have somewhat against thee, because thou hast left thy first love," with the admonition of old Christians to young converts: "It will not always be so," I confess I am forcibly struck, not to say shocked, with the difference between these two reproofs. What can be more opposite in their nature and influence?

So long as this epistle to the church of Ephesus remains a part of the inspired records, we can never allow that it is impossible for a child of God to retain his first love; or that it is not desirable and expected that he should. "Remember, therefore, from whence thou art fallen, and repent; and do thy first works. Or else I will remove thee thence quickly, and will remove thy candlestick out of its place except thou repent." I can but regard it as one of the grand defects of Christian practice, a great misfortune of the age, that the elevated and hopeful character of the love to Christ, is, by common consent of Christians, permitted to go down; that it is taken for granted, it cannot be sustained; and that few, very few, ever undertake to sustain it, or to recover it, when it is lost. It is impossible, it is beyond the arithmetic of man, to calculate, how much is lost to the cause of Christ every day and every hour, by such delinquency. Such is the importance of this subject, in my view, I sometimes imagine,

that this is the only obstacle in the way of the immediate advancement of millennial light, and peace, and glory.

Christians have already learned how much is to be gained by concert in counsel and in action. They have begun to concentrate their energies with overwhelming efficiency. If the entire momentum of the church is so great, notwithstanding the present low character of its members, what could stand before it, if all the moral energies were enlisted and combined, which might reasonably be expected, and which ought to be exhibited, in every individual Christian?—What is human hearts, especially when we regard the promises of the Holy Ghost, could resist the moral power of a community so numerous and so extensive, as the Christian church, if they could all and at once be actuated by an enthusiasm of character, like that which was found in the exuberant ardor of primitive Christians, in the ardent zeal of a Paul, in the dying love of a Saviour?

To me it seems, that it is the abandonment of first love, which makes the Christian church so comparatively weak and inefficient; which spends and exhausts so much of her resources and toil, at home and abroad, without the blessing of God. There is indeed a great deal, an obvious increase of social and public religion. And although close religion is enjoined to be secret, and for that reason would seem, to be difficult of estimation, yet there are certain infallible symptoms, by which its amount may be computed. And are there not reasons to believe, there is a fearful deficiency among Christians, of secret communion with God?—And this is a natural and necessary consequence of a low state of the religious affections,—of such a state as comes by giving up the point of retaining, or recovering first love to Christ. Woe to that Christian, and to that church, that are doomed by their own delinquency, to drag out the miserable existence of following Christ "afar off." It is impossible that they should be happy themselves, or useful to others.

Nothing can be more reprehensible, or unfortunate, than the custom of notifying young Christians, that their love will soon decrease, and their zeal flag. It is reprehensible, not because the prediction may not prove true, but because it indirectly inculcates an unscriptural sentiment: that such a decline is unavoidable. And also because it indicates a sad delinquency in those, who say it. And it is unfortunate, and greatly so, because it actually serves to create and confirm the opinion, that every Christian must of necessity fall from his first love, and makes this opinion common and prevalent; so that most Christians are contented with their lukewarm affections, because they suppose it impossible to rise above them. And thus the whole community is infected with a serious and almost fatal malady; a malady, which lies at the very root and core of their best affections; which chills and paralyzes every moral energy; and renders the whole body weak and inefficient.

Such, I think, is manifestly the religious character of the present age. And a few distinguished exceptions can never redeem a whole community from such a curse, though they might save them from impending destruction. And is there no remedy? I will venture to suggest, overturn the principles; that such a delinquency of character is necessary and unavoidable; and establish the point: that the highest and purest affections of first love to Christ can be retained, or recovered, if lost; and that no Christian ought to be contented with any thing less than this. Nay, that it is possible to make advances even on that, and that such advances must constantly be made, to fulfil the high destiny of Christian character. And having expunged that principle from the common creed, and substituted this, I will venture to say, there is honesty enough among Christians, even under all their present depressions and vices, to bemoan their backslidings before God, and to make importunate supplication for the revival of religion in their own hearts, and in the bosom of the church, till she shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

For the Boston Recorder and Telegraph.

CAMBRIDGE COLLEGE.

The Register says: "The late charge in the Boston Recorder by 'Hollis,' against the Hollis Professor of Divinity, as having declared himself a 'Universalist,' has terminated as was to be expected, and as we predicted." Be it known unto this prophetic editor that the matter has not "terminated." I know the task he has undertaken is a difficult one. After all his attempts at covering it, the Professor's Universalism will show itself. It is a bad cause, and if I had undertaken it I should probably feel as he does, and should adopt the old adage: "The least said is soonest mended." If the Professor will be so astrophically careless in letting out his Universalism, let him defend himself, or take the consequences. Or, I would come out like a man, and vindicate Universalism, and show cause why the descendants of the Puritans should support at Cambridge a Professor of Universalism on orthodox funds.

I should like to inquire of the editor of the Register, what is the material difference between avowing Universalism in terms, & so avowing it that it is a matter of fair inference. The charge has terminated, the editor says "as he predicted." Instructive remark! What did he predict? He does not dare explicitly to state it. He has doubtless heard of the oracle of Delphi, and its celebrated prediction: "Credo te, Eacida, Romanos vincere posse."

In reply to my testimonies in the last week's paper, the following paragraph is the substance of his whole argument. "The Old Hampshire Post, in allusion to this passage, justly remarks, that the Professor is considering the comparative moral influence of the doctrines of eternal and limited punishment; and the whole force of his argument is derived from the certainty of a just retribution hereafter." Now, really, this is too flimsy a gloss to impose on a reader of any sense.

The Professor is "considering the comparative moral influence of the doctrines of limited and eternal punishment."—But what is the Professor's object? Does he not advocate the side of the limited punishment? Does he not take the ground of the Restorationist, in other words, of the Universalist? "The whole force of his argument is derived from the certainty of a just retribution hereafter."—Does he mean by just, eternal, or does he intend it possible to practice deception on the incautious? Why did not the editor tell his readers that Dr. Ware tacitly assented to the charge when brought by Dr. Woods? Is not the Hollis Professor just as true-

ly a Universalist as was Winchester, or as the minister of Central Universalist church in this city? Why then are his friends ashamed to own these as his brethren in the faith?

Can the editor of the Register need to be informed what Universalism is? "Universalists," says Buck in his Theological Dictionary, "are those who suppose, that as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death in their restoration to holiness and happiness. They teach that the wicked will receive a punishment proportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a mean of humbling, subduing, and finally reconciling the sinner to God."

Adam, in his "View of Religions," says, "Universalists do not hold an exemption from future punishment, but merely the recovery of all those that shall have been exposed to it." Is not this the very punishment, limited and remedial, which the Professor thinks will have so much more salutary influence over men than the orthodox view of eternal wrath?

Now I again solemnly ask the editor of the Register, if he intends to deny that the Hollis Professor of Divinity is a Universalist? I challenge him in view of the proofs I have given, and under the public eye, to deny the charge. And if he has too much conscience to do this, as I fully believe he has, let him have conscience enough to recall those abusive epithets which he and his brethren have heaped upon me for honestly declaring the truth, and taking the part of an injured community. HOLLIS.

CHRISTIAN COMMUNION.

For the Boston Recorder and Telegraph.

Messrs. Editors.—Without making or desiring any comment, I send you the subsequent extract from a sermon preached by John Callender, A. M. (Newport) at the ordination of Mr. Jeremiah Condy, over the First Baptist Church, Boston, Feb. 14, 1735 or 1739. pp. 27, 28.

"If that glorious principle, which was a fundamental article in the Constitution of the First Baptist Church gathered in this Province, (Mass.) could be fully acted upon, we might, with the utmost propriety, join the heavenly host, and sing, Glory to God in the highest: Peace on earth, and good will towards all among men. For they declared in their Church Covenant, that UNION TO CHRIST WAS THE SOLE GROUND OF THEIR COMMUNION WITH EACH OTHER, and that they were ready to receive to, and hold COMMUNION with all such, as in a judgment of charity, were Fellow Members with them in their Head, Christ Jesus, though differing in such controversial points, as are not absolutely and essentially necessary to salvation."

Rev. Mr. Condy was successor to Rev. Elisha Callender, who was the uncle of Rev. John Callender, the author of this sermon.

Rev. Nathaniel Appleton, Pastor of the Congregational Church in Cambridge, gave the charge on this expected charge, Mr. Callender says, "But I do not pretend to instruct you in the nature of your office. That will be better and more properly done by my Rev. Father."

Rev. Dr. Andrew Eliot, Congregational Pastor of New North Church in Boston, publicly assisted, and, I believe, gave the right hand of fellowship, to the late Dr. Stillman at his ordination.

CIRCULAR OF THE AMERICAN TRACT SOCIETY.

The Executive Committee of the Am. Tract Society feel it their duty to entreat the attention of the Christian community to that important Institution. In the discharge of the trust committed to them, they have been every day more deeply impressed with the persuasion that, as the Providence of God has called the Society into existence, so his good Spirit is making it the instrument of extensive moral utility, and lasting spiritual benefit to the souls of men. In less than two years and a half, which have elapsed since its formation, FIVE MILLIONS of Tracts have been published; and the interest taken in their distribution by Christians of the various Evangelical denominations in our country, affords decisive proof that they have commended themselves to their approbation. The most encouraging evidences, many of which have been spread before the public, have also been received of their blessed effects, in arousing the lukewarm, alarming the impenitent, and directing inquiring sinners to Christ, the only Refuge from the wrath to come.

While the blessing on the Society's publications has been thus apparent, the demand for them from the Auxiliaries and friends of the Institution has been great, & constantly increasing; & the calls for gratuitous distributions have been very extensive and urgent. Besides the many destitute in the older States, four millions of inhabitants—one third of our whole population—occupy the regions west and south of the Alleghany mountains. Their restricted pecuniary resources, and deplorable destitution, in many parts, of all the means of grace, give them strong claims to our sympathy, and should excite a measure of beneficence in some degree proportioned to their wants.

The millions of South America are also entitled to our regard for their spiritual welfare; and the people of many other countries are destined, the Committee trust, to hear, through the medium of this Society's Tracts, the Gospel message to our ruined race.

With these responsibilities in view, the Committee have endeavored to conduct their work with faith in the Providence and grace of God, & a reliance on the zeal and liberality of the friends of the Redeemer, which they hope will receive the approbation and support of all who feel concerned for the cause in which they are engaged. But they do not hesitate to announce, that to enable them to proceed without embarrassment—to keep on hand a stock of publications from which the orders of Auxiliaries and friends may be supplied, and at the same time, to extend their aid in a liberal manner to the destitute—requires a great enlargement of their funds; and they make this appeal to the Christian public for their supply, with a confidence in which they feel assured they will not be disappointed.

Although, with all their exertions, the Depository has hitherto been so inadequately supplied with Tracts, that the Committee have at no time been able fully to meet the demands which have been made, yet they are now under obligations for paper and printing to the amount of upwards of nine thousand dollars; all the monies received by them have been expended on their proper objects; they have no permanent fund; nor will they possess any available income from the rents of the Society's House, until the balance of the debt contracted by the Trusters, in its erection, shall have been discharged. Their only dependence is on the sale of Tracts without profit, and on the contributions of the benevolent.

The Committee therefore solicit liberal individual donations. They invite such as are unconnected with the Society to constitute themselves Directors or Members for life. They appeal to the pious in the various churches of our land, in which it has not already been done, to bestow the same privileges on their Pastors. They earnestly entreat Auxiliaries to collect their funds with promptness and regularity, to forward them without unnecessary delay, and to make as large donations to the Society as the wants of their own immediate vicinity will permit.

While the Committee feel sanguine that their appeal for liberal donations, especially in behalf of our own destitute countrymen, will not be made in vain to those whom God has richly favoured in basket and in store, they look with equal confidence to those of less abundant wealth, to contribute more numerous, though smaller, contributions into the Treasury of the Lord. The endeavours of the Committee will be unceasing to employ the funds entrusted to their charge in the most economical and efficient manner.

The Committee will only add their humble entreaty for a remembrance in the prayers of every friend of the Redeemer, that, while God inclines the hearts of his people to an enlarged beneficence in supplying the wants of the Society and to a prayerful and active engagement in circulating its publications, he will give to all who conduct its interesting concerns that heavenly wisdom and love to the souls of men, which shall result in the promotion of his glory, the advancement of the cause of his adorable Son, and the salvation of those for whom his blood was shed upon the cross.

By order, and in behalf of the Executive Committee of the American Tract Society. JAMES MILNOR, Chairman. Attest, WILLIAM A. HALLOCK, Corresponding Secretary.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—No. XXXIII.

Deplorable.—"In Denmark," Maine, says the Maine Missionary Society Report, "there is no preacher of any denomination; nor is there any church. A few preachers visit the place to hold an occasional meeting." On the death of a man, in April, "there was no minister in the town or vicinity, who could be procured to officiate at the funeral; but a pious man in the neighborhood offered up a prayer on the occasion. A short time previous to this—a man died of consumption. Shortly before his death, he became convinced that he should not recover, and he was alarmed at his situation. He had not learned to pray for himself, & he desired the prayers of others. He asked one and another of the company about him, but no one could pray for him, and there was no minister in town to visit, and to declare to the troubled soul the way of salvation, and then to commend him to God in prayer. In this instance there was no prayer, for a professor of religion to pray with the dying man."

The reading of these facts, recalled to my mind a circumstance that took place, not long since, in one of the waste places of Massachusetts. A man died. No individual in the place would offer a prayer at his interment. A clergyman was sent for from a neighboring town several miles distant. He could not reach the place in season, and the corpse was carried to its narrow house, quietly laid down, and covered with the clouds of the valley, while no prayer was offered to Him who hath the keys of death and hell. A poor foreigner, who had planted himself at the side of the grave with the multitude—lingered about it, till the rest of the company had departed—when he kneeled down, and not knowing how to order his speech otherwise, repeated over the fresh sods, the Lord's prayer, with great simplicity of heart and fervor of feeling—saying afterwards—that "he had thought he was in a Christian land—but, he found himself among heathens."

In each of the places now referred to, there is a common meeting-house—and many of the people are friendly to ministers, and some of them desirous of regular public worship: Still, very little can be raised among them for this object, because they have not learned from experience, the worth of the gospel, the beneficial influence of its institutions, nor their obligations to honor the Lord with their substance. Must they be left to perish in their ignorance? Is no pity to be felt for them—and no arm to be stretched out to their relief? Until something effectual shall be done by the sympathizing followers of Christ abroad, for their deliverance from their present condition, they will remain as they are—dying, and burying their dead, without a recognition of the Providence of God—or rather, waxing worse and worse under the ten thousand and unnumbered influences which spontaneously spread themselves abroad, wherever the institutions of religion are not maintained. Universalism and infidelity are the presiding geni, over all places, whether the waters of the Sanctuary do not come; and the Vice, whose name is Legion, follows in their train.

But in these same places are a few solitary individuals—female friends of Jesus—who, to use the language of a missionary in Ohio, are ready to "walk the distance of five or six miles to hear the word dispensed, and go away with countenances brightened, and hearts gladdened, that they once more have heard proclaimed the love of Jesus." "I have known," says this missionary, "two instances in which women have walked ten miles to attend the sacrament of the Lord's supper;—in both which, they were obliged to employ a part of two days on account of their decrepitude and age; and yet they accounted themselves highly favored."

As cold water to a thirsty soul, so is the glad news of the gospel, to those who have once heard and believed, and yet have been cut off for months or years from the privileges of a regular ministry.

Will not the love of Christ constrain all who know it experimentally, to feed the scattered sheep of his flock? Shall the "few sheep in the wilderness," be left unprotected, while others lie at their ease in green pastures, and feed beside all waters, scarcely knowing privation or alarm? If God has kindly distinguished the churches of Massachusetts by privilege—let them distinguish themselves by their tribute of gratitude for these privileges. Let them lay by them every week as God has prospered them, that thereby they may refresh the hearts of their distant brethren and sisters, who though "faint, are yet pursuing" the great object of their sacred vocation.

Every missionary who is sent forth on his errand of love, carries consolation to some despond-

ing disciples of Christ;—and he carries conviction too, to the hearts of some of the enemies of Christ—and bears off some trophies of that all sufficient grace, which will inspire the rejoicings of heaven forever and ever. It is the proffered privilege of every private Christian, to labor together with him, and share in all the glories of the success that will crown his enterprise. S. A.

RELIGIOUS INTELLIGENCE.

THE SERAMPORE MISSION.

[Concluded from our last.]

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the Missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking, the advice of the committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the college itself. Application being made to the committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet in order to meet the wishes of their brethren, as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That on being furnished with a statement of the stations and Missionaries, for whom support was needed, the committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000l. was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar Chapel in Calcutta. Mr. Williamson, also, another European laborer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600l. per annum was transferred from the Serampore Missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the committee, with a view to render the arrangement as permanent as the nature of the society would admit. It was felt, objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with one station, and not with the Society, as agreed, at the proposal of Dr. Marshman, that one-tenth of the general receipts of the society should be remitted to Serampore—it being stipulated at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the committee that the expenses of the Serampore stations had materially increased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper entitled a Confidential Statement, was forwarded by him to every member of the committee. It contained a new proposal. On the ground that 2400l. per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the committee took place, when Dr. Marshman laid the document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman stating that in consequence of the inadequacy of their resources, they had placed upon the funds of the Society for the stations, for which had been required, the cost of which would be nearly 600l. per annum.

As this measure precisely coincided with the arrangement proposed so long before by the committee, and as it appeared likely to restore unity in our missionary operations, the committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations, on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendence of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the committee were fully aware of the unfavorable impression which might be produced, & deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds to the public by a separate agency—whose demands were continually rising—and for the sup-

port of stations which were to be governed by the irresponsible council of a college.

While the committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

MR. WOLFF AND HIS RELATIVES.

Our readers are aware that Mr. Wolff, in the first part of the present year, took a tour into Holland and Germany, before leaving England for the Holy Land. He was accompanied by his wife, Lady Georgiana, a greater part of the way. The following extracts from his journal, will show his reception among his relatives, and his characteristic efforts in the cause of Christ on several occasions.

[From the Jewish Expositor.]

May 7.—Reichardt and myself, having provided ourselves with tracts for the Jews, we left Zuyd, where Lady Georgiana remained among the Moravians. We passed through Nimeguen and Cleves, and Reichardt and myself spoke to some travellers in the carriage about Christ.

May 8.—We arrived at Ruitort, the birth-place of the missionary Reichardt, and we went to the house of brother Reichardt. We called on Muller, the curate of that place, who is a very pious clergyman. I sent an express to Dusselthal to Count von der Recke, to learn whether my mother and sister were arrived from Munich according to my desire. I received an answer that my mother had arrived a week ago, and was anxiously looking out, and waiting for me. Count Werner von der Recke, the brother of Count Adolph von der Recke, wrote to me, as his brother was at Berlin.

May 9.—Dear brother Reichardt and myself arrived at Dusselthal, the Institution of the excellent Count von der Recke. Mr. Bohman, the tutor of the Institution, who had received my mother and sister into his house, told me that he must prepare my mother, lest she should be too much overcome. She was walking in the garden at the time, and she came towards me. As I approached her she exclaimed, "Art thou, my dear son?" I replied, "Call me not Sir, for I am your son!" My mother wept aloud, and embracing me she exclaimed, "My dear son, my dear son, my dear son, I have borne you to-day, I have borne you to-day, I have borne you to-day again; my dear son, my dear son, I have borne you to-day, I have borne you to-day again." My sister, whom I knew not, for she was a child when I saw her last, stood behind my mother and wept. I embraced her, and she exclaimed, "My dear brother, my dear brother!" All who were present wept. After my mother had collected herself a little, she related to me how much she had suffered upon my account from her own relations, and how kind Sir Brook Taylor, the British Ambassador at Munich had been to her.

After this, Reichardt and myself prayed in the presence of my mother and sister, and gave thanks to the Lord, in that he had granted me to see my mother and my sister. My mother and sister during their stay at Dusselthal, ate nothing (for conscience sake) except bread and those things which are allowed to Jews to eat with Christians; and they even refused to eat with me. Mr. Bohman brought to me pork to eat; I refused it, and said to my mother, that I would not eat pork on her account. She was very much affected.

May 10.—I preached at Dusselthal in the chapel of the Jewish Institution of Count von der Recke, for the first time in my life, heard the Gospel preached; and my mother heard her son & my sister heard her brother, preach that Jesus of Nazareth is the Messiah, and the Son of God! My text was: "But we preach Christ crucified." Both my mother and sister wept aloud, so that the whole congregation wept. My sister, a girl of extraordinary talent, as Reichardt and I found her to be, wished, after Reichardt and myself had conversed with her, to be instructed further in the way of salvation. My sister, however, had doubts about the divinity of Jesus Christ; but she herself remarked, that the Lord might as well appear in a human body, as he did in the thorn-bush. My sister, I rejoice to say is now preparing for baptism, under the direction of the pious Dr. Krummacher at Yarmen.

My mother, my sister, the Rev. Mr. Schmidt, and the Rev. Mr. Fludner were invited to Lady Engel's drink tea. Count von der Recke was likewise present. I spoke of Christ until my mother opened her mouth, and said with all the marks of motherly affection, "My dear son, neither my self nor my daughter here, have rest any longer; I must dispute with you; you know that I have loved you more than my other children, for you are my first-born son. Remember, my first-born son: when you were a child, you were so ill in health, that the physicians gave you up; I put you under a tree, and cried to the Lord like Hagar for Ishmael. Now, if you are right in your belief, you make many people happy by your present exertions; if you are wrong, you make many miserable, and yourself also. What an awful sight would it be, if your shade condemned in hell, were hereafter to pass near my shade! What an awful sight for a mother, to see the shade of her son condemned in hell! Oh that I may be condemned instead of you!" After this preface she stated her objections. Simple hearted & unlearned as she was, she made objections as good as those of the best philosophers in Germany; which I answered with equal readiness. This conversation with my mother was the most solemn hour of my life. After I had proclaimed from Scripture, and had proved to her that Jesus was the Son of God, I convinced her that the assertions of the rabbies were nothing but a series of untruths. Amongst other things I said, "Rabbi Moses Bar Nahman saith, that a Jew who turns Christian, must necessarily have been born in adultery!" My mother exclaimed, "This is certainly untrue; and my belief in the Talmud was shaken by it long ago." Lady Engel, Count von der Recke, and pastor Schmidt considered that evening as the most solemn, and most interesting evening they ever passed—to hear a mother arguing with her son, with all the tenderness of a mother, and her son preaching to his mother the way of salvation. She confessed that she could no longer hate Christ; but the thought of not being buried with Jews, made her shrink back from the idea of becoming a Christian.

Doctor de Valenti, formerly my fellow pupil at the Lyceum of Weimar, and then a professed atheist, is now a true Christian, and serves gratuitously the Institution at Dusselthal.

The Rev. Mr. Schmidt, who is the preacher to the proselytes at Dusselthal, was likewise my fellow pupil at Weimar, and he was brought out of the darkness of German Neology to the knowledge of Christ.

There are now twenty-seven Jewish proselytes at Dusselthal. On entering the Institution every proselyte is obliged to learn a trade. I preach to them several times a week, and before them the blessings which will come unto them, if they are sincere believers in Jesus of Nazareth, & the curses that await them in case they are found to be hypocrites. The blessings are, that they shall enjoy even here, righteousness, peace, and joy in

the Holy Spirit, and shall experience the joy which belongs to the communion of saints, and that they shall rejoice in hope of the glory of God; and not only this; but that they shall also experience, that a Christian is able to glory in tribulation. But these shall be the curses, if they should be hypocrites. They shall curse the day in which they made a profession of Christ Jesus; they shall remember the days in which they lived in Jewish darkness, and desire to know back; and they shall curse those benevolent Christians who have tried to bring them to the knowledge of the truth: they shall live in misery, and be despised of men, forsaken by the Lord, forsaken by men, forsaken by the Lord.

May 16.—Dear Reichardt accompanied my sister to Barmen, where she now receives instruction in the Christian religion. I cannot speak with sufficient gratitude of dear Reichardt; for his conversation made a most powerful impression, even upon my mother; and I should not be surprised, if the Lord finally convinced my mother by the humble instrumentality of Reichardt. I had an opportunity of speaking in an assembly of Christians at Barmen and at Elberfeld.

On my return from Elberfeld to Dusselthal, two students, a citizen of Elberfeld, a Popish priest, and an old woman sat with me in the coach. The two students talked in the most indecent manner. I said nothing until one of them remarked, "Even in the greatest pleasures disgust is to be found." I then observed, "Ought we not therefore to seek pleasure with which no disgust is intermingled?"

Student. Where is this to be found?

Myself. In Christ Jesus.

This was like a thunderbolt to all of them: the Popish priest, who had been quite dumb the whole time, now looked round as if he knew not what had happened: the old woman was the only one who seemed pleased with my observation. The students then began to curse all *pietists*, i.e. saints, and began to speak in favor of Popery; & the Roman Catholic priest then took part with those indecent divinity students of Berlin, though he had heard before this, their indecent observations. He did this merely for their defence of Popery. The Popish priest asked me in the course of the coach discussion, what I thought about the Pope?

Myself. The Pope is antichrist.

The two students then observed, that there were many enthusiasts in the world, such as Tholuck, at Berlin, and the rascal Count von der Recke. And then one of them said, "in the East, one Wolff is going about, who is the greatest rascal upon the face of the earth; he makes a row in a place, and then runs away, and goes to another." I took the part of Tholuck, and of Count von der Recke, but did not take the part of Wolff. Finally I left the coach and went back to Count von der Recke. The old woman was the only one who coincided with me. The Popish priest continually took the part of the nasty students, and even tried to enrage them against me. After this I went with my mother to Ruitort, where I spoke before a public assembly in the Lutheran church. My mother was again present.

May 19.—I returned to Zuyt to Lady Georgiana. May 21.—I spoke before the University of Utrecht, all the professors, with ladies, and gentlemen, and many Jews were present. Reichardt, who accompanies my mother to Frankfurt-on-the-Main, where he will have opportunities of speaking with the Jews, is prevented by this from accompanying me to Utrecht; and as there is a great alteration among my own relations and friends, he may be able to say more.

May 22.—I arrived again with Lady Georgiana at Amsterdam.

May 23.—I spoke in the Athenaeum illustre, in the presence of all the professors, magistrates, and about seventy Jews. The professors, especially the celebrated Professor Wilmet, expressed their thanks. I proclaimed Christ crucified boldly before philosophers, Socinians, and Jews. Blessed be the name of the Lord! The evening we spent with Dr. Mackintosh, his wife, the Rev. Mr. Jeans, and Mr. Melville's family. All these ladies and gentlemen were exceedingly kind to us during our stay at Amsterdam. Both Dr. Mackintosh and Mr. Jeans felt an interest in our cause, and Dr. Mackintosh has labored already for several years in promoting the education of the Jews. I distributed above nine hundred tracts among the Jews at Amsterdam, and Utrecht.

May 26.—We left Amsterdam, and arrived in London on the 27th of May.

MISSION PRESS AT MALTA. A few years since, several benevolent individuals in Boston established a fund for the support of a Mission Press in Malta. Some account of its operations are given in a letter from Mr. Honan Hallowell, dated Malta, June 6, 1827. There are at present in the Printing Office, two good lever-presses, three fonts of Italian, and three of Greek, including a small font recently received from America. Two lads, one a Maltese, and the other a Greek, are employed in the office, and a Maltese in covering the little books and Tracts.

The whole number of Tracts printed is about 100, averaging perhaps 40 pages each. Of some, more than one edition has been called for; making a total of 120 or 130 editions, and more than 4,000,000 pages. It appears, however, that much difficulty attends their distribution. By an order of the government, they are forbidden to be circulated in Malta; and owing to the influence of Mahomedanism and Popery, it is not an easy matter to effect their introduction into the neighboring ports, or their distribution when introduced. As no restriction is laid upon foreign books, it is suggested that Tracts might be printed in America for distribution in Malta, and in Malta for the Mediterranean generally.—N. Y. Obs.

MALTESE LANGUAGE AND LITERATURE.

The Maltese language is essentially a corruption of the Arabic; not more than one tenth of the words being derived from any other source. There is no Maltese alphabet; and the few that can read Italian, understand it much as we do the Latin. The ignorance of these people is one great obstacle in the way of benefiting them by means of Bibles and Tracts. Hence, if they are taught, it must be principally by oral instruction. We are happy to learn, therefore, (by a letter from Malta,) that a grammar of that language, is now publishing, if not already completed, at the press of Rev. Mr. Jowett, of the Church Missionary Society, and under his immediate care. The author is a Maltese, but makes use of the Italian alphabet. A Maltese Dictionary is also prepared, and will go to press as soon as the Grammar is completed. These works will furnish facilities for becoming acquainted with the Maltese language, such as Missionaries have never yet enjoyed.

ANOTHER REVIVAL IN INDIA.

A letter from the Rev. Mr. Mault, Missionary at Nagerecoil, in Travancore, contains the following interesting particulars, as published in the London Evangelical Magazine for September.

"In many of the congregations the work of the Lord is really begun. At Panaracoolim and Agateserum there are several who adorn the doctrines of the Gospel, and are exerting themselves to bring others to a participation of the same blessings. Their outward condition is greatly im-

proved, especially many of the women, whose cleanly appearance and devotion in the house of God, is a great contrast to what it was five or six years ago, when you were favoured with an opportunity of sowing the seed among them. Many of them are now so attentive to the things spoken, that it is really delightful to make known the Gospel to them. At times I feel so much pleasure and enlargement in the work, that I cannot but believe the Lord is of a truth, with us. The good done is not confined to our place; for in most of the congregations that have been for some time established, there are many interesting people, who, I trust, have passed from darkness to light.

"The work began with the READERS, many of whom are really devoted to their work; and with their zeal is mixed a great deal of prudence.—You will be glad to hear that *Davrum, Moses, Solomon, Christian, Pakymthen, & Nalambay*, are among the number. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ among them. I know not that it is to be attributed to any one in particular. The holiness of God's law, the evil of sin, the infinite love of Christ, manifested in the death of the cross, and what he effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. On Friday week, when speaking of the evil of sin, and the infinite love of Christ in being made sin for us, that we might be made the righteousness of God in Him, the whole of the Readers present were deeply affected; I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say, to check selfishness, and to prompt to vigorous exertion. The help of God, I am determined to work while it is called day. I will just add, that I trust the Lord has also begun to bestow his blessing upon our labors in the schools, for several children seem to be under pious impressions."

* These were educated in the Seminary at Nagerecoil.

From the Christian Mirror, abridged.

NORRIDGEWOCK, ME.—REVIVAL.

The Congregational Church in Norridgewock was formed Sept. 23, 1797.—The number of its original members was 24. 30 more were added during the remainder of that year and the next. In 1807, 10 were added. And from that time, till 1814, the church received but 7 members.—During this time, a period of 7 years, the church was without a pastor; and most of the time destitute of preaching. They enjoyed the occasional labors of missionaries, and sometimes under the preaching of other denominations. The missionary's first introduction to them was at an evening lecture. He left them in the morning, with no expectation of seeing them again, as his mission directed him to another place. A venerable member of the church, (since gone to rest), remarked to him, on parting, "I know not that you will ever visit us again, but I shall ask the Lord to send you." Soon after this, the missionary, contrary to his own expectations, was directed to spend two weeks with this people. At the expiration of this term, a subscription was raised sufficient to employ him half the time for a year.—In compliance with their wishes, he tarried with them through the winter, and the Lord smiled upon their efforts.—Some sprinklings of divine grace were experienced, which effected the hopeful conversion of a number, and brought to the church the addition of nine members.—Among these, was a young man who has since completed a course of education for the ministry, and who supplied this people several weeks last winter during the illness of their pastor. In the summer following, (1814) the town consociated with the Church, gave the missionary 700 to settle with them in the ministry to labor separately with them, and on missionary ground adjacent. The settlement, aided by the Missionary Societies in Maine and Massachusetts, took place on the 4th of August of that year. During the next 4 years, 5 only were added to the church. In 1819, a revival was experienced, which brought an accession to the church of 13 members. One of these, a youth of 15, has since completed his collegiate course, and is now preparing for the ministry in the Theological Seminary at Andover. The 6 years following brought into the church only 4 additional members.

The Spring of 1826 may be regarded as commencing a new era in the church. The members, who, for some time previous, had been waking up, now manifested increasing solicitude for a revival of religion. They saw their numbers and strength diminishing. To God they raised their cry. Nor did they cry in vain. As indications of his interposition, our meetings were attended by increased numbers, notwithstanding another meeting had been set up by those who had left ours. An increasing solemnity was apparent in the meetings. And it soon became evident, that the Divine Spirit was beginning to move upon the minds of the people. A day of fasting and prayer was appointed by the Church, with a special reference to a revival of religion. At this meeting, the Church were gladdened by the presence of one new trophy of grace, a citizen of respectable standing, who related the change in his views and feelings, and expressed a hope in Christ. Very soon another interesting case occurred. And others were known to be anxious. The church, perceiving that Christ had, by his Spirit, entered the place, and commenced a gracious work, set apart Wednesday P. M. of each week for special prayer, untidely to entreat the Saviour to "farry with us many days, and perform many mighty works." From this time, (April) the work progressed, not indeed so powerfully and rapidly as in many places;—but silently, and gradually, until late in Autumn. This revival, being of the more silent character, has not furnished those striking cases of conversion which are so interesting to detail, yet it has been deeply interesting to those who were conversant with it, and acquainted with the circumstances which attended it. The whole number that obtained hope, as the fruit of this revival, has been estimated at about 70. These have not all made a public profession of their faith. Some have united with the Methodists, and 41 have been received into the Congregational Church. The present number is 85, about the same number have been removed by death and otherwise, since the church was formed. Although the church during the year past has nearly doubled its number, yet it has not in the same proportion increased its ability to support the gospel; as most of the recent additions belonged to the parish before. They have enjoyed the ministrations of the gospel a greater portion of the time since the revival than before, but this must be attributed to increasing interest, and not increased ability. In short, when we compare our present state, with what it was before this revival, we feel that we have much cause for gratitude, and can say, "The Lord hath done great things for us, whereof we are glad."

Norridgewock, Oct. 1827. JOSIAH PRET.

SYNOD OF GENESEE.

The narrative of the state of religion within this Synod, convened at Lockport Sept. 19th. has the following statements.

Of the one hundred congregations belonging to this body, and spread over the eight or nine westerly counties of this state, sixty-four are furnished with a stated Gospel ministry, leaving thirty-six, but occasionally, if in any degree enjoying the administration of the word and ordinances of

Christ's house. Of those congregations which are thus supplied, more than thirty desire assistance from the friends of the American Home Missionary Society; while those which are vacant are almost without exception feeble and complaining of the low state of vital and practical godliness among them.

The angel of the covenant has been gracious to us the past year. None have been called from their stewardship on earth. The word preached, has received a blessing from God, and some gentle showers of grace have fallen upon numbers of the congregations under our care.

With the Presbytery of Rochester, this has been a year of the right hand of the most High. Several of its congregations have enjoyed the times of refreshing from the presence of the Lord, among which may be enumerated those of Rochester village, Wheatland, Chili and Parma, and also the congregations of Ogden and Brighton connected with the consociation of Genesee. Several congregations under the care of other Presbyteries have shared special tokens of divine favor, and here we might mention that of Warsaw within the Genesee Presbytery, those of Albion and Barre, within the Presbytery of Niagara, and those of W. Aurora, Eden, Buffalo, the Seneca and Cattaraugus Missionary stations, under the care of the "American Board," within the Presbytery of Buffalo. Many other congregations have evidently gained strength during the past year, and as a general fact in respect to all who have enjoyed the preached word, we trust the "good seed" has taken root, and the way been preparing for future harvests of grace.

Rochester Observer.

OBITUARY.

LAST MOMENTS OF DR. PAYSON.

From copious notices in the Portland Mirror, of the last moments of this devoted and beloved Minister of Christ (whose death we announced in our last) we select such as our limits will admit, and principally his own expressions:

Few men, probably have been carried through sufferings so severe as Dr. Payson's. His health had been declining many months. For most of the year past, the nature of his complaints was such as to preclude any confident hope of his recovery; and during the few last weeks of his life he may be said almost literally to have died daily—so excruciating were his sufferings, and especially at the seasons of their periodical return. Yet the joy of the Lord was his strength. His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of uttering a single complaint, he was continually speaking the praises of the Lord, and resting in joyful assurance on the supports which the divine presence and promises afforded him. It was a favorite expression, and one often quoted in seasons of the greatest agony, "I will bless the Lord at all times." &c. He could speak of his extreme sufferings, as light afflictions, not worthy to be compared with the glory to be revealed; nor indeed with that which he actually experienced—for, to use his own vivid language, "he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain."—God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup. My happiness is too great—it will wear me out, and I do long to say a few words to my dear people.

The following sentences show the rapid enlargement of his conceptions of the adorable God, as the time drew near when he should "see Him as he is."

"Hitherto I have viewed God as a fixed star, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a Sun; so vast and glorious, that the sight is too dazzling for flesh and blood to sustain."—"That this was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expressions which follow:—"I see clearly that all these same glorious and dazzling perceptions, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner."

To Mrs. P. who, while ministering to him, had observed, "your head feels hot and seems to be distended," he replied, "It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high."—"Again: "It seems as if my soul had found a pair of new wings, and was so eager to try them, that in her fluttering she would rend the fine net-work of the body to pieces."

His humility increased with his joys: "I find no satisfaction in looking at any thing I have done. I want to leave all this behind—it is nothing—and fly to Christ, to be clothed in his righteousness: All my joy comes from looking at him."—"Again: "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me—I had not worked, but Christ had wrought in me. Christ has done all."

His views of the obligations and privileges of the Christian, he was heard to express in the following soliloquy:

"What an assemblage of motives to holiness does the gospel present! I am a Christian—what then? Why I am a redeemed sinner—a pardoned rebel—all through grace, and by the most wonderful means, which infinite wisdom could devise. I am a Christian—what then? Why I am a temple of God, and surely I ought to be pure and holy—I am a Christian—what then? Why I am a disciple of Christ, and must imitate him, who was meek and lowly in heart, and pleased not himself—I am a Christian—what then? I am a child of God, and ought to be filled with filial love, reverence, joy and gratitude.—I am a Christian—what then? Why I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of the glorified ones in the Song of Moses and the Lamb; and surely I ought to learn that song on earth."

He repeatedly expressed his continually deepening conviction that the happiness of heaven was a benevolent happiness, and consisted in imparting, as well as receiving. He compared the saint to a mirror, which reflects as it received the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request notice from the pulpit was given on the Sabbath from time to time as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel and blessing. These seasons were tender and affecting beyond description.

With great effort he was able, for the last time, to meet his Church at the table of the

Lord, on the first Sabbath in August, when he took a most affectionate leave of them in the presence of heart they would cleave unto the Lord.

The following letter he dictated to a sister, a few days after an attack which it was feared at the time would prove fatal.

DEAR SISTER,

Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The earthly city is full in my view. Its glories beam upon me; its breezes fan me; its odours are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my soul. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The nearer, appearing larger and brighter, as he approaches; and now he fills the whole hemisphere, pouring forth the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with me on a sinful worm. A single heart, and a single tongue, seem for every separate emotion, and a whole language to express that emotion.

But why do I speak thus of myself and my feelings? Why not speak only of our God and Redeemer?—It is because I know not what to say. When I would speak of them, my words are all swallowed up. I can only say of them, that their presence produces; and even of these I can only say but very little. O my sister, my sister! could you but know what awaits the Christian! could you but know how much I know, you could not refrain from rejoicing & even weeping for joy. Labors, trials, troubles, would be nothing to you, like Paul and Silas, sing God's praises in the midst of night, and in the deepest dungeon.—You have known a little of my trials and conflicts, and know that they have never been near so small; & I hope this glorious termination of them will serve to strengthen your faith, & elevate your hope. And now, my dear sister, my dear, dear sister, farewell.—Hold on your Christian course but a few days longer, and you will meet, in heaven, Your happy and affectionate brother,

EDWARD PAYSON.

On the last Sabbath morning he grew suddenly worse; and it seemed as tho' the angel of death would immediately execute his commission. From this time it was with difficulty that he could speak; but after his power of utterance failed, he continued to answer the anxious inquiries of his friends with radiant eyes and a heavenly smile. Being, as it were, asleep, "about noon going down of the sun," his obsequies were attended yesterday, and his mortal remains were entombed. The Rev. Mr. Jenkins preached on the occasion, from 2nd Timothy, II. 6, 7, 8.—For I am now ready, &c.

RECORDER & TELEGRAPH.

BOSTON, NOVEMBER 2, 1827.

Errata.—The following lines were accidentally omitted in the copy of the Poetry on the 1st page of this paper. They should come in above the four last lines:

Then shall he meet his children who have gone Before him, and each other years roll on And he will lead them gently to the Lamb And bring them to the living waters there.

UNJUST IMPRISONMENT.

Persons accused of criminal offences, are often kept a long time in prison before they are brought to trial. Many of these are at last acquitted; and thus it appears that they have been severely punished, while they were both uncondemned and innocent. Many others prove to have been really guilty of some minor crimes, such as petty broils and riots; but they have been doomed to suffer two punishments, one before and another after conviction, when perhaps the former is greater than the law imposes. This surely is not "presuming a man is innocent till he is proved to be guilty." It is more like the adage, "first hang a man, and then try him." We have lately met with some startling statements on this subject, in a circular letter from Matthew Carey Esq. of Philadelphia, who has devoted himself to the prosecution of inquiries upon the subject with a view of removing or diminishing the evil. He states, as from Livingston's work on prison discipline, the following facts respecting commitments for crimes and misdemeanors to the Bridewell Prison in New York. In 1822, 3, 4, and 5, the persons committed were 8416. Of these, 2273 were tried, and 6143 discharged without trial. Nearly three fourths of those imprisoned, were never brought to trial. And even of those who were tried, (2273) nearly one third, (857) were acquitted; making the number condemned less than one fifth of the whole number committed. Some of these might have been guilty, though they escaped; but it is fair to presume that the greater portion of them were innocent. Some were detained but a short time; and others for months, exposed to the contaminating influence of hardened criminals. Mr. Dwight also found occasion for the following statement, when visiting the Washington City Jail in 1825.

The Jail Delivery, which takes place twice a year, only, (leaving it possible for innocent persons, on suspicion, to be confined, in this wretched place, six months before trial), occurred while I was in Washington. Of the forty-two persons above mentioned, fifteen were discharged in a single day, against whom no life was found. Among the persons thus discharged, were all the women, in the room with the children, one of whom had been confined four, and another five months. Also two persons, who were detained four months, as witnesses against George Kendall, who was with them discharged, so that neither having appeared against him. The term of confinement of these fifteen persons, who were discharged as innocent on this occasion, amounted to forty-two months, or nearly three months each. It is an old maxim, that (between the arrest and the trial), the law is a snare.

Mr. Carey says: "The evil might be remedied by a system whereby culprits should be brought to a speedy trial; and, previous to trial, be secluded from a pernicious association with depraved characters." To this we may add, a plan, which shall diminish the facilities of committing persons to prison, by the mistakes of the well-meaning or the evil designs of the wicked. At any rate, Mr. Carey judges right, in supposing that a full exposure of the evil will affect its removal. It has been overlooked; but when the American people clearly discover it, they will discard it at once.

Carey Station.—Rev. I. McCoy, under date Sept. 13th, writes to a lady in Boston: "We have at this time ninety Indian youths in our charge, twenty at Grand River, and seventy at this place, all looking to the Mission for support, and receiving an education, and with ourselves ready to appreciate favours conferred. The number of those who are destitute of the means of improvement, and who are consequently perishing, is vastly greater than that of those who receive benefit from the favours of the benevolent; the different mission stations. As yet the natives, taken as a whole, are positively perishing; their numbers decrease, and their miseries augment."

POETRY.

For the Boston Recorder and Telegraph.
ON THE DEATH OF THE REV. EDWARD
PAYSON, D. D.

A servant of the living God is dead—
His errand hath been well, and early done,
And early hath he gone to his reward.
He shall come no more forth, but to his sleep
Hath silently laid down, and so shall rest.

Would ye bewail our brother? He hath gone
To Abraham's bosom. He shall no more thirst,
Nor hunger, but forever in the eye,
Holy and meek, of Jesus, he may look,
Uncheated, and untempted, and unshaken.
Would ye bewail our brother? He hath gone
To sit down with the prophets by the clear
And crystal waters; he hath gone to sit
With Isaiah and David, and to walk
With Enoch and Elijah, and the host
Of the just made perfect. He shall bow
At Gabriel's Hallelujah, and unfold
The scroll of the Apocalypse with John,
And talk of Christ with Mary, and go back
To the last supper, and the garden prayer
With the beloved disciple. He shall hear
The story of the incarnation told
By Simeon, and the Triune mystery
Burning upon the fervent lips of Paul.
He shall have wings of glory, and shall soar
To the remotest firmaments, and read
The order and the harmony of stars;
And in the night of glory, he shall bow
In the deep pauses of Archangel harps,
And humbly as the Seraphim, shall cry—
Who by his searching finds thee out, O God!

Is it so good to die and shall we mourn
That he is taken early to his rest?
Tell me! Oh mourner for the man of God!
Shall we bewail our brother, that he died?

GENERAL MISCELLANY.

THE SOLDIER.

Communicated by a Clergyman, for the N. York Observer.

During the late war, a Major in the militia received orders to repair, with his regiment, to the vicinity of New-York. He had at first very unwillingly accepted his commission. Though a brave man, he was conscientiously opposed to wars and fighting. Though neither afraid nor unprepared to die, he shrunk from the idea of shedding the blood of a fellow creature. His scrupulous friends, whom he consulted, advised him to resign his commission. But a sense of duty to his country, and the sacredness of his assumed obligation, deterred him. He was resolved to throw himself upon the guidance of that Providence by whose wisdom he had been called to this trial, to preserve him from the demoralizing influence of a camp, and to accomplish through him some wise design. He repaired to his post, and was soon assailed with a temptation to violate the Sabbath. A necessary article of equipment was wanting, and he went with a brother officer to a store to procure it. As he placed his foot upon the threshold, the thought struck him, "Beware of the beginning of evil." Turning at once to his companion, "My brother," said he, "this is the Lord's day. Go in, if you see fit, and make your purchase; but mine shall be postponed till to-morrow." From that moment he continued firm in resisting the very powerful allurements to unlawful pleasures that every evening were urged upon him. And while he did not denigrate his weaker and more indulgent companions, he boldly asserted the superiority of religious enjoyment, and held up before their eyes, the example of an unspotted purity of morals. One Sunday evening, as he sat conversing with his pious hostess on their favorite topic, religion, an officer approached the door. It was one who had often sneered at his good brother for refusing a hand at their card parties, and a seat at the convivial board. The conversation proceeded, and the officer drew nearer and leaned his head against the post of the open door. And as the pious Major dwelt, in an animated strain, upon the efficacy of the Saviour's grace in disenchanting the soul from the dominion of sin, and adorning it with the beauties of holiness, the officer entered and took his seat beside them, after apologizing for his interruption. He continued an attentive listener, occasionally taking a part in the conversation, while the Major and his hostess discussed the reality of conversion as exhibited in the facts of their own religious history, until they separated for the night. Some years after this, the Major was passing a few days in the city, and one morning he received a note from the officer, proposing to pass the evening at his lodging. At the appointed hour he entered the Major's apartment, and taking him warmly by the hand, thus accosted him: "My dear Major, years have passed since we have seen each other's faces. Mine may perhaps have faded from your recollection; but yours will never be erased from mine. You may remember that one evening I interrupted you and your pious hostess in your conversation on Christian experience. I had often heard similar things from religious professors, but they passed my mind like the idle wind. I had long resisted the prayers and counsels of a converted wife. But the testimony of yourself, whose every movement I had watched with an eagle eye, carried conviction to my heart. From that evening I had no rest until I found peace in believing, and instead of a soldier of my country, I rejoice to become a soldier of the Cross. And to you, under God's providence, who sent you to be the messenger of good to my soul, I feel indebted for what I deem most valuable in time and eternity." It is needless to add that the evening was happily spent in recurring to past scenes, and among other topics, to this fresh evidence of the reality of conversion, in the officer's experience.

From the Journal of a Traveller.

WILLAMANTIC FALLS.

This little village, whose existence is as yet hardly known to the community, is destined soon to hold a distinguished rank among our manufacturing establishments. It is situated on the Willamantic river, just above its junction with the Nantuxung, where it takes the name of Shetucket—and commands some of the finest water privileges in the country. The bed and banks of the river for near a mile are composed of solid strata of gneiss or slaty granite, which is very easily wrought into first-rate building-stone. The quarry is inexhaustible, and will of itself at no distant period, become a source of profitable speculation. At present it only affords facilities to the owners for erecting their own buildings. Four cotton factories, a store, and seven dwelling houses are already erected of this material—another large factory is to be built next season, and two or three others in the course of many years. Besides these there are a cotton factory, paper mill, carding mill, and several machine shops built of wood—four brick, and about thirty wooden dwelling houses. The population may be estimated at 450 or 500, and arrangements are now making for the employment of near 200 additional laborers. The people are from all quarters and of every grade in society—of course a considerable difference obtains in their habits and sentiments—but the greater part are sober and industrious, and many of them intelli-

gent, consistent Christians. A missionary from the Domestic Missionary Society of Connecticut is at present laboring in the place with flattering prospects of success. A respectable congregation has been collected, and a church of 30 or 40 members may be organized as soon as circumstances shall render it expedient. The friends of evangelical religion in the village and vicinity have subscribed liberally for the erection of a house for public worship, and with a little assistance from abroad they will soon be enabled to accomplish their object. Every one who loves the interests of Zion must wish their success. The place is growing with surprising rapidity—its local situation, as well as the nature of the establishments, will render it a fountain of moral influence to the neighboring community—and who would not pray that that influence may be in favor of the cause of virtue and religion? If they who help to plant churches in the western wilderness, have the satisfaction of feeling that they are benefiting future generations, those who help to plant a water church in this place, will have the same—with the additional happiness of seeing the fruits of their labor in the conversion, it may be, of hundreds of the present generation, and those too their neighbors, and fellow citizens.

[Con. Observer.]

From the Vermont Chronicle.
EXPOSITION.

JOHN 15: 11. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—The sense of this passage is obscured by the unhappy location of the words "in you," in the first member of the sentence. Give them the same place in the translation, which they have in the original, and the text would stand thus: "These things have I spoken unto you, that my joy in you might remain, &c." Instead, then, of describing in both members of the sentence the joy which should visit the bosoms of the disciples through the affectionate obedience which should bind them to their Lord, it would describe the mutual joy that should refresh both his soul and theirs. Obedience to his commands would unite them in the tenderest ties of affection to him. While these remained unbroken, unimpaired, not only would they rejoice in communion with their Saviour, but from the mediatorial throne he would rejoice over them, as trophies wrested from the Prince of darkness—as mirrors reflecting before the world his own sacred image—as swift messengers to obey his mandates—as co-workers with him in the kingdom of God!

KNAPP.

THE BIBLE AND THEATRE.

A friend has furnished us for publication with the following extract of a letter from Dublin, Ireland, dated July 2d, 1827, shewing the influence of the Bible Societies on the theatre-going portion of the inhabitants of that city.

"This plan did sovereign wisdom find,
To heal diseases of the mind."
"Shortly after my arrival here, I happened to be walking with a gentleman of the first respectability, who alluding to the state of the theatre, of which he is a great admirer, lamented that the managers had threatened to close it for three years in consequence of bad support and attendance. Remarking upon this he said, the people here have become so Bible mad (as he was pleased to term it) that they are unwilling to countenance it any longer. This I think may be considered a proof of the influence of Bible Societies among the gentry in this part of the country." [Philadelphiaian.]

REMARKS ON THE THEATRE.

It is quite a burlesque to hear some talk of the theatre as the school of good morals, and the place to acquire urbanity of manners and intellectual refinement. Lord Chesterfield being judge, it is the last place to which a person can go in search of politeness. As to intellectual refinement, it must be scarce indeed, when it can be furnished only by triflers, buffoons and sensualists.—Jiken.

MAKING PROSELYTES.

The Archbishop of Tuam said lately, with reference to the state of Ireland, "We must be proselyting if we are Christians; not that I value the proselyting of one nominal Christianity, or one external form, to another form—not a mere nominal conversion from the Popish church to the Protestant church, but a conversion from darkness to light, from ignorance to knowledge, from sin to holiness, from the service of Satan to the service of the living God." This is a saying which is most important, proper place; and to us it seems very clear, that the denunciation of Christians most deeply imbued with this spirit will not only do the most good, but because it does the most good, be the most flourishing. It is a spirit that will counterbalance many minor errors.

CALUMNY.

Silence is often the best refutation of calumny. One of the venerable worthies of Connecticut, who had for a long time been slandered in the petty newspapers of the day, was at length urged by some of his friends to write in his own defence. He replied, that the representations were sufficiently false and vile; but that he had no notion of attempting to wash himself in a mud puddle.

SURPRISING FEAT.—On Saturday last, a gentleman of this city, on a visit to Patterson Falls in New Jersey, in company with some ladies, was engaged in observing the ingenuity of Mr. Crane, who was occupied in throwing a bridge over the falls. The bridge had been successfully placed in its proper position, and the party was drawn to the opposite side of the falls by the sound of voices, and on looking they saw a man making towards the edge of the precipice, which is supposed to be from seventy feet to eighty feet in height.—On arriving at the brink, the man jumped perfectly erect, and in this posture threw himself from the rock into the water. On coming near the water he drew up his feet a little, and as he struck the surface, extended them suddenly, and disappeared. After remaining under water three or four seconds, he rose again to the surface, and swam to a log roller that had fallen from the bridge, and to which a rope was attached. He took the rope in his hands, and with a strong pull, he drew the man, whose name is Samuel Patch, just before he threw himself from the rock, that Mr. Crane had done a great thing, and he meant to do more.

N. Y. Ecce. Post.

LITERARY AND SCIENTIFIC.

Illustrations of Paley's Natural Theology.—Messrs. Hilditch, Gray & Co. have published a new edition of a work with the above title, by James Patton, a member of the Royal College of Surgeons, London. It is known to those who are acquainted with the popular work of Dr. Paley, of which this is intended for an abridgement, that its object is to prove the agency and wisdom of the Deity, in the works of nature, from the admirable and appropriate mechanism, displayed in the formation of the human body, the structure of animals, and the growth of plants. The ingenuity and force of the course of argument has been generally acknowledged, but some parts of it are not entirely intelligible to the general reader, where it rests upon a more intimate acquaintance with the structure of organized bodies, than is furnished upon a cursory observation. The object of this work is to render the argument more clear, by means of a visible illustration, of the parts described in the Natural Theology. These illustrations consist of neatly executed lithographic drawings of the objects, and parts of objects, on which Dr. Paley has founded his reasoning. Those who are acquainted with the work of Dr. Paley can judge of the extent, variety, and utility of these illustrations. The book contains thirty-six plates many of which have several figures. These plates are accompanied with descriptions of the several drawings. The plates are from the lithographic press of Mr. Peudleton, and they are executed with a neatness rarely exceeded in the best works of the kind done in Europe. The text and illustrations by Mr. Peudleton, in introducing the lithographic art, in so great perfection, into this country, will prove of great benefit.

New Plan of Education.—Under this head, a writer in the Connecticut Observer discusses the merits and advantages of a plan of education, somewhat analogous to the system which has been adopted in the Academy. His plan is to have one hundred acres of the best of land, and an extensive workshop, embracing the different mechanical arts, attached to the institution, under the superintendence of some competent individual; and to have the stu-

dents entirely support themselves by the avails of five hours daily labour which he supposes would more than suffice for the purpose. The expense of such an establishment he supposes might be at the outset, \$25,000, but that afterwards it might be reduced to \$10,000. The labouring students, it thinks, might advance in their acquirements as rapidly as those who refused to labour; and finally graduate, with firm health, vigorous intellect, and habits of industry, economy, and perseverance. We should be not surprised to see some such experiment as this set on foot by some of the colleges.

TYPE FOUNDRY.

We consider it due to the Proprietors of the Boston Type and Stereotype Foundry, to give some notice of that establishment, in which the types were made which we now make use of. It is situated in Salem street, in the north part of the city, and employs a large number of workmen. It has been for about a year and a half, conducted by an incorporated company, during which period it has made a considerable increase, in the variety of its means of supplying types, and the other furniture used in a printing office. The mechanical department is under the direction of Mr. Edwin Starr, a very ingenious workman. The proof-reading and superintendence of the types, is performed by Mr. Phelps, formerly of the general superintendence of the work of the Foundry is entrusted to Mr. Charles Carter; and the agency for all sales to Mr. John G. Rogers, who keeps an office for that purpose in Congress-street. Among the stereotype plates, now nearly ready for publication by Messrs. Ewer & Carter; Newman's Spanish Dictionary, lately published by Messrs. Crocker, Gray & Co.; Scott's Bible, published by Messrs. Crocker & Brewster; the elegant extracts published by Mr. Walker, a quarto Bible published by Walker, an Octavo Bible by a company of Boston publishers, and a duodecimo Bible by Mr. Withier, Cooper's Novels by Messrs. Carey & Lea, of Philadelphia, and many other works.

These works have not been surpassed, we believe, in beauty or accuracy, by any stereotype publications in this country. Of their types, and casts, their new book of specimens presents a great variety, and the quality of the work, which is in frequent use, affording to the purchaser a considerable latitude of choice, between types of the same size, but of different faces. Many of these display great taste and delicacy of workmanship. We have reason to be well satisfied with the types of this manufacture which we have made use of, and believe that they will recommend themselves as much by their durability as by their first appearance.

B. Dai. Adv.

The Buffalo Journal states that an experiment was made on the Erie Canal by an English gentleman, Mr. James Radcliffe, to propel a boat by steam without washing the banks of the Canal by the motion of the paddles. By this experiment it has been ascertained that steam power is equal to rowing, and that it is driven out at a rate of four miles per hour, consuming two cords of wood in every 100 miles. The engine is a horizontal one upon the high pressure principle, and is employed in working two double forcing pumps, that in a direction parallel to the sides of the boat, and with a false floor, under her bottom. To feed these pumps, water is received into a tank, and is then forced out towards her bow, and is driven out at a rate of four miles per hour, which gives motion to the boat. The principle is based upon the incompressibility of water, which causes the current passing out at the stern to act on the boat by the resistance it meets from the surrounding water, against which it is driven.

Inclined Plane.—A model of one of the inclined planes, erected upon the Morris Canal, upon the plan in successful operation in England, may be seen at the office of the Company in Wall-street. It is at once simple and powerful; and the most skeptical will be convinced, on examination, that inclined planes, as a substitute for locks, are of considerable elevation, need no longer be considered in the light of an experiment.

Willard's Clock.—In our notice of useful inventions exhibited in this town, mention was made, that Capt. Philander J. Willard, of Ashby, received a premium for an ingenious Astronomical Time-piece. This piece is constructed so as to show the apparent daily motions of sun, moon, and stars; the respective times of their rising, setting, and transiting; the place of the sun and moon in the ecliptic; the age and phases of the moon, for every day in the year; the daily rise and fall of the tides, so that a moment's inspection shows whether the tide is rising or falling.

The Aurora Borealis, which was so remarkable in our hemisphere, for several nights, the last of August, was noticed in England about the same time, and described as uncommonly extensive and bright in its appearance. It is said to have been the most remarkable ever recollected.

OBITUARY.

For the Recorder and Telegraph.

Obituary Notice of SAMUEL GEE, JR. only son of the Rev. Samuel Gee, of Milton.

To a believer in the religion of the Gospel it is delightful to trace the operations of the Holy Spirit not only where they develop themselves and the true seeds of life, but where it is contrived to show their influence in the retirement of the closet. While some of our young men in these favoured days of the Church are raised up and qualified for eminent usefulness, others whose spring-time of life may be said to have been the fairest prospect, are checked in their high career, and sink into the arms of death. Such are the cases which have in the subject of this Obituary. Although the disease under which he laboured made its appearance very early in life, it was so far eradicated that his friends began to entertain strong hopes of recovery; and for several years he applied himself with assiduous care to the cultivation of his mind and to the improvement of his talents. Under the direction of his father, he had made such progress in his studies that he was prepared to enter upon that course of education which many who began life with him had already commenced. But while they whom he had hoped to join in the paths of science were pressing onward in their course, it pleased his Heavenly Father to send him to his rest in the arms of death.

He was a student of the Milton Academy, and was distinguished by the stern but often salutary discipline of the school of adversity. Shut out as he was from those sources of gratification, upon which the buoyant spirit of youth seizes with so much eagerness, he did not in the language of despondency look around and cry who will show me any good? but his heart melted and subdued within him, sent forth the fervent petition, Lord lift up the light of thy countenance upon me! That this prayer was heard and answered none can doubt, who were privileged to witness his patient endurance of suffering and his meek resignation to the will of Heaven. There were some traits in his character which deserve particular notice. He was remarkable for a scrupulousness in truth; and it pained him much if he detected in an argument a disposition to exaggerate, or give a false coloring to any event; that had occurred, the facts relating to which he had previously known, and he would often in the spirit of meekness reprove those whom he had thought guilty in this respect. His conscientious observance of the Sabbath was no less remarkable, and he would apply the same scrupulousness to the observance of its sacred duties. While many, like him, wearied and worn down by disease would betake themselves to their beds for rest—he would be seeking in the Sanctuary of God that repose of soul which the beloved disciple experienced as he reclined upon the bosom of his Saviour and listened to the words of life that proceeded from his mouth. There was something overawing in his deportment on this day—something that would lead one to shrink from approaching him with any thing like levity, and that would seem to forbid the intrusion of worldly themes, lest they should mar the intercourse that subsisted between God and his soul.—It was evident that his mind was not merely a passive instrument, but a powerful one, and that he was not a mere vessel of clay, but a vessel of gold. He was a man of great energy, and his mind was a powerful one, and that he was not a mere vessel of clay, but a vessel of gold. He was a man of great energy, and his mind was a powerful one, and that he was not a mere vessel of clay, but a vessel of gold.

N. Y. Ecce. Post.

THANKSGIVING ANTHEMS.

JAMES LORING, 182, Washington-street—has for sale—Poirson's Thanksgiving Anthem; Holt's, Cooper's, Temple's, Phillips's—Also "Grateful notes and anthems bringings" &c. and another by a young Bostonian.

Handel's Grand Hallelujah Chorus; Leach's Canna, a favourite anthem; Handel and Haydn Choruses; Mitchell's Lord's Day; Judgement Anthem; Funeral Anthems; Elegy on the death of Washington; Williams's I was glad &c. revised; Resurrection hymn; Williams's O Lord God of Israel, &c.

N. B. The Handel and Haydn Society Collection of Church Music, fifth edition; Bridgewater Collection; Winchell's Sacred Harmony at \$3 per dozen; old Colony Collection of Anthems two vols. Handel's Messiah; Lock Hospital Collection; Calcott's Musical Grammar; Kollman's Musical Harmony; Instrumental Director; Flute, Violin and Fife Preceptors; Lives of Haydn and Mozart; Parker's Musical Biography; Hubbard's Anthems; Hubbard's Essay on Music, &c. &c. Oct. 26.

Just published, by JOHN P. HAYES, American Tract Society House, No. 142 Nassau Street, New York, THE PASTOR'S SKETCH BOOK, or authentic Narratives of real Characters. Edited by George Redford, A. M. and Samuel Young, Baltimore. Anthony Phelps, Philadelphia; H. Tracy, Utica; E. D. Leonard, New Haven; Robinson & Co. Hartford; Munroe & Francis, Boston; Whipple & Lawrence, Salem; and William Hyde, Portland. Oct. 26.

LADY OF THE MANOR; Vol. 5th. by Mrs. Sherwood. PROFESSOR STUART'S COMMENTARY ON THE EPISTLE TO THE HEBREWS; 1st. volume. Just published, and for sale by CROCKER & BREWSTER, Theological Booksellers, 47 Washington Street. Oct. 26.

JUST published, by NATHANIEL S. SNIPES, JR. Co. Cart-street, THE CHRISTIAN VISITANT, OR RELIGIOUS MISCELLANY.—No. V.—for September and October. Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the test of Character—Review of the Rev. Mr. Mott's Sermon—Notice of a Sermon on Small Sins. Juvenile Department.—Selfish Boy Reformed—Little Henry. Poetry.—Hour of Death—Hymns—Religion. Miscellaneous.—Agreement between Religion and Controversy—Providence—Knowledge—Altruism—Poverty and Wealth—Christ. Intelligence.—Liberia—Theological Institution at Andover.

This periodical, which is not controversial, but purely practical, and peculiarly designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 48 pages. Price to subscribers, \$1 per year, payable in advance—or \$1.50 at the end of the year. Oct. 26.

FOR SABBATH SCHOOL LIBRARIES. JAMES LORING, No. 182 Washington street, has just received—Dunstable's Religious Tracts, in two volumes—The Governance of the Young Female Academy, by Mrs. Sherwood—New Stories; by Mrs. Sherwood—The Peaceful Warrior, or the influence of Religion; a Narrative of Facts—Jersey Alliance; by the author of Decision—Examples of Piety; by T. Thornton—Lily Daisies—The Little Tree—The Gift to Good Children; by Mrs. Sprout—with beautiful cuts. Oct. 13.

JUST Published and for sale by CROCKER & BREWSTER, and SAMUEL H. PARKER. An ESSAY on the importance of considering the subject of Religion. Addressed particularly to men of education. By JOHN FOSTER, author of Essays on Decision of Character, &c. &c.

The Essay here given to the American public was written as an introduction to Doddridge's Rise and Progress of Religion in the Soul. To those who are acquainted with the writings of Mr. Foster, it is not necessary to assign a reason for republishing any new production of his. This possesses a merit even superior to his other works. In the impressiveness of its sentiments, and in the power of its arguments, it is not excelled by any address in favor of religion in the English language.—Free from the technical expressions with which most religious works are filled, it combines an overpowering appeal to our common sense, with a spirituality of thought, which raises us quite above the world and its concerns. No person of education, whether religious or not, can read this book without interest; and no one who reads and meditates on it, can repeat the feeling that the subject it urges on him is of more commanding importance than any which can be presented to the mind of man.—Also, Memoirs of Mrs. MARTHA LAURENS RAMSAY. Fourth Edition. Oct. 19.

CROCKER & BREWSTER will publish in a few weeks, a neat and cheap edition of the CONTRIBUTIONS OF Q. Q. to a Periodical work, by the late Miss JANE TAYLOR. The popularity of this work, together with the lowness of the price at which this edition will be afforded, will, they hope, recommend it to the attention of those who are concerned in the formation of Sabbath School Libraries. Oct. 19.

JERRAM ON INFANT BAPTISM. At reduced Prices. CONVERSATIONS ON INFANT BAPTISM, and some Popular Objections against the Church of the United Kingdom. By Charles Jerram, A. M. Vicar of Chobham, Surrey.

POND ON BAPTISM.—A TREATISE on the Mode and Subjects of Christian Baptism. In two Parts. Designed as a Reply to the Statements and Reasonings of the Rev. Ananias Judson, Jr. A. M. as exhibited in his "Sermon, preached in the Lat Bazar Chapel, Calcutta, on Lord's Day, Sept. 27, 1812," and recently republished in this country. By Joseph Pond, A. M. Pastor of the Congregational Church in Ward, Mass.

A Liberal allowance to those who purchase by the quantity for distribution. At R. P. & C. WILLIAMS, No. 79, Washington Street, where will be found a very large assortment of valuable Books, on liberal terms. Oct. 19.

NEW SCHOOL READER. JUST published and for sale by RICHARDSON & LORE, THE NATIONAL READER, being a selection of exercises in Reading and Speaking, designed to fill that place in the schools in the United States which Murray's Reader and Scott's Lessons hold in those of Great Britain. By Rev. John Fessenden.

In the Press, another Reader, calculated for the third class, to hold the rank of Murray's Introduction, but designed for American schools.

Also, A Mental and Practical Arithmetic by R. C. Smith. High expectations are entertained of this work. (62 School Committees and Teachers furnished with all the books in the best terms, at R. & L.'s School-Book Depository, No. 133, Washington-St. 6w Oct. 19.

BASCOM'S SYSTEM OF PENMANSHIP, and Writing Book Combined.—In Four Parts. This system is published in Boston, by Josiah Loring—Providence, by John Hutchins—Salem, by John W. Archer—Newburyport, by Ebenezer Steadman—Portland, by William Hyde—Hallowell, by Glazier & Co.—Concord, N. H. by Isaac Hill—Brattleboro, by Holbrook & Fessenden—Northampton, by Eliza Turner—Hartford by D. F. Robinson & Co.—New Haven by Durrie & Peck—The "Four Parts" of each writing-book, with engraved copies in each book. "Book First" comprises a course of Lessons designed chiefly for those who are just beginning to write. The lessons in "Book Second" are suitable for those who are somewhat advanced. "Books Third and Fourth" are furnished with fine hand copies, and are intended for the higher classes. General directions and explanations are printed on the cover of each book. The style of ruling adopted in this system is equally adapted to Course hand—Medium hand—Fine hand—Capitals, &c. and admits of much more economy in the use of paper than the common mode of ruling.

All who purchase these books are bound by their own intentions, as well as by contract, to make them of good paper. The price is 12 1/2 cents single—\$1.20 doz.—\$9 hundred.

"Mr. Bascom's System of Penmanship," (says the American Journal of Education,) is a great step towards a general and thorough improvement in the art. (GJ) We would not be well for School Committees, when they are deciding what reading books, grammars, &c. shall be used in their schools, to determine also what system of writing shall be used; and to employ suitable precautions to prevent frequent changes in the latter, as well as in the former! 4w Oct. 19.

FILEBROW'S WRITING ACADEMY, (No. 33, Market Street.) IS open Day and Evening for the reception of Pupils in WRITING and BOOK-KEEPING. Specimens may be seen at the Academy. 4w Sept. 7.

COMMUNION WARE. THOMAS A. DAVIS, No. 1, head of Washington Street, has constantly, for sale a complete, and extensive assortment of Silver, Plated, and Britannia COMMUNION WARE.

This article is had direct from the manufacturers, and will be sold at the lowest terms. 4w Sept. 28.

SURGICAL INSTRUMENTS, DRUGS, &c. DAVID & JOHN HENSHAW, & Co. No. 33, India-street, (near the head of Central Wharf,) have for sale, a very large assortment of Surgeon's Instruments, Drugs, Powders, Dye-stuffs, Window Glass, &c. at very low prices. Gentlemen wishing to purchase, are respectfully invited to call. 6w August 21.

COMMUNION SERVICE.

J. B. JONES, No. 37, Market-street, has just received direct from the Manufacturers in England, a new supply of Silver-plated Church Flagons—Cups with and without Handles—Toblers—Chalice—Chalice and Plate—also—the same articles in white metal. All kinds of Silver Ware manufactured to order as usual. Oct. 26.

HENRY J. HOLBROOK.

HAS received by the late arrivals from Liverpool and from other sources, an extensive assortment of FOREIGN city and country trade, which will be sold at the lowest prices. Superfine and common Broadcloths; Ladies Habit and Pelisse cloths; Cassimeres; Vestings; Rose Blanche, Flannelette; Worsted Hosiery; Tartan Plaids; Salisbury Flannels; Regatta; Kerseys; Rockings; Plain and figured Bonnets; Flagg Hdkfs; Ruffles; Billinets; Suspender Buttons; Soft Dressed Linens; Linen Napkins; Prints; Dusters; Blank Cloth; Damasks; Linen Sheetings; Lawns; Durable Patches; Cotton Cambric; Cambric Muslin; Shad-dresses; Plaid Ginghams; Marshalls' Throat; Canton Crapes; Plaid Bonnets; Sateen Gowns; Cambric Dimity; Swiss Cravats; Collar-strips; &c. &c.

FRENCH GOODS.—Broad. Serge black Crapes; White and cold Crapes; Stripe Silk Crapes; Black and cold Crapes; Black and cold Satin; Black and cold Gown de Naples; Striped, shaded and Plaid; Gray and White do.; White and cold lined Linen Cambric Hdkfs; Kid Gowns; Merino and Raw Silk; Fancy wide and narrow Bombazines; Black and white Silk Hosiery; black Silk Hdkfs; fig'd and plain Swiss Muslin; Inserting Trimmings; Silk Gowns; plaid and stripe Coseys; black Crapes Vests; &c. &c.

Also, a large assortment of American Manufactured Goods, consisting of Broadcloths, Cassimeres, Saltstuffs, Bleached and unbleached Sheetings; do. do. Sherings; Tickings, Ginghams, Checks, &c. which are offered for sale at 427 Washington Street. * Oct. 26.

NEW CARPETINGS AND RUGS. JOHN GULLIVER, No. 255 Washington Street, has received by the Dickinson, and other vessels from England, via New York, a large supply of English Carpeting and Rugs—some of which are of the best quality, and the richest patterns, consisting of—

Superfine Kidderminster Carpeting, Fine do. do. 4-4 and 5-8 Ventian, do. do. Wilton Rugs, various sizes, do. do. and Imperial do. do. ALSO, a new piece of Ingrain American Carpeting, Printed Floor Cloth, different widths—Green Boles, Mixed Flooring, Carpet Binding &c.

J. G. intends keeping a constant supply of the above articles, and will sell them by the piece, or yard, at fair prices. Sept. 19.

NEW SHAWLS. CLEVELAND & DANE, are now opening at their Shawl Warehouse, No. 43, Market Street, the following invoice of Shawls, which are of the most superior quality, and variety of patterns, some of which are entirely new.

1 case French Cambric Hair, same fabric as those received in the Spring, patterns much improved. 1 case Thibet Cashmere, with Palm Corders, a very pretty article for Young Ladies—colors, India red, black and white.

1 case French Cashmere, Long and Square—colors, scarlet, crimson and black. 1 case Scotch Cashmere, white & very rich. 1 do. Rose Silk, Long and Square—colors, amaranth, scarlet and black.

The above Shawls have been selected with much care, and are believed to be equal to any ever imported. Ladies desirous of having Shawls of the newest pattern and best quality, are invited to call and examine them. 6w O. B.

BROAD AND NARROW JET BLACK BOMBAZINES. STREET & HASKELL, No. 21 & 23 Market Street.

HAVE received part of their Fall supply of London broad and narrow Jet Black Bombazines of a superior style and quality, forming a very extensive assortment, which will be sold at such prices as to make it an object for purchasers to examine them. Also, a choice selection of Rich Black Silk Goods for Dresses and Pelisses, comprising almost every kind and quality now worn, together with 50 pieces real Black Vasein Crapes, Best Broad salvage mourning Crapes, &c. &c. For Vests, Real Horse-hair Cloves, (black) Gentlemen's and Ladies' Silk English & French Silk Hosiery, Super Black Silk Vests, Rich narrow Ginghams, Fine Black worsted Bombazines, &c. &c. Making a very complete assortment of Mourning Goods of the best quality. 4w Sept. 12.

FALL GOODS. CLEVELAND & DANE, No. 43, Market Street, have received a great variety of Fall Goods of the newest style. Such as heavy Plaid Gros de Naples, figured and striped do. Plain black, very superior, best quality black Crapes, &c. &c. Black Turkey Satins, (a new article) black Crapes, &c. &c. Black Mourning Crapes, 44 French Chintz, scarlet and fancy grounds, part multi-figures for children. London Ginghams and Cambric Thread Lace Veils, India Muslin Dresses, Linen Cambric Hdkfs., white, pink, blue, and purple borders, light assortment; fancy Silk Hosiery Cashmere Rose Silk, &c. &c. Fine Black worsted Bombazines, &c. &c. Plaid and striped Sateen, Horse-hair Gloves and Mitts, long and short white Kid do. White and colored Flannels; Scarlet, blue, small figures—Also, a few dozen of first quality Cologne Water. 6w Sept. 12.

CROCKERY, CHINA AND GLASS WARE. J. H. & E. G. PARKER, No. 20, Broad Street, late received by the late arrivals from Liverpool, a large assortment of CROCKERY WARE of the best quality, and terms, consisting of every article usually wanted for the Country trade, which with a great variety of CHINA and GLASS WARE is offered for sale on favorable terms. 4w Oct. 12.

SAL-ARATUS AND FRENCH GREENS. GREGG & HOLLS, No. 30, Union-street, offer for sale 20,000 lbs. Sal-aratus, of the first quality, which will sell in quantities to suit purchasers.

3,000 lbs. French Green, of a superior quality. From in want of these articles are invited to call and examine them before they purchase. 4w Oct. 12.